

A METHODOLOGICAL STUDY ON STROTO VIMAN CHAPTER OF CHARAKA SAMHITA

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ABSTRACT

Ayurveda is the science of Life. Ayurved aims to maintain the health of a healthy person and treat or cure the diseases of a diseased one. The Tridoshas are the three pillars of Ayurved, these Tridoshas are the constitution of the human body, if Tridoshas are in a state of equilibrium it will lead to disease-free life as mentioned in Ayurvedic scriptures. In this research article, a literary study is done on the fifth chapter, Viman Sthana of Charaka Samhita, the name of the chapter is Stroto Viman.

Keywords: Strotas, Moola Sthana, Strotas dushti, Chikitsa

INTRODUCTION

The word Strotas means a channel through which the circulation of fluid occurs. The one which has the capacity of Stravana is called Strotas. In other words, Strotas' are those channels which circulate the body fluids, the fluids can be our Sapta Dhatu, the Tridoshas', even in this context a term Manovaha strotas has also been coined by Acharya Charaka. In this article, Stroto Viman Chapter will be analysed

methodically. The term Strotas means a canal, which is meant for transportation of substances and sometimes has got secretory activities. Strotas are meant to carry/transport materials from one corner of the body to another. Strotas is derived from the Sanskrit word Sru which means to secrete or to circulate or to flow. A body structure that helps the substances to flow, or which channelizes the substances is termed as Stro-

tas. Other Ayurvedic texts have also defined Strotas as something which is quite different from Sira or Dhamani, Strotas are spread in the entire body as they transport substances. They are innumerable in the count, as each body constituent has got its own Strotas.

AIM AND OBJECTIVES:

To study Ayurvedic Literature. This research article aims to reflect the teachings of Acharya Charaka to understand/view the Chapter Five of Viman Sthana, Charaka Samhita. To promote the golden words of ancient Ayurved. To view, understand, and interpret the age-old wisdom in a particular way.

LITERATURE REVIEW:

In the Fifth Chapter, the fifth verse of Charak Samhita Viman Sthan describes and defines Strotas in this way: Acharya Charaka says that there are as many Strotas inside the human body as there are cells, tissues and organs. In other words, he says that Strotas are innumerable inside the human body, without these Strotas a human being cannot exist. The function of these Strotas is to channelize the Dhatus, Doshas, and Mal.² Group of Strotas forms Purusha. Purusha comprises Shad Dhatu, Panchmahabhoota, and one Aatma. Acharya says that Strotas are innumerable, but the major Strotas are 13 in number. The Tridoshas are also channelized by their respective Strotas³ The following are the details of Strotas:

Pranavaha Strotas: The moola sthana (origin) of Pranavaha Strotas is Hridaya and Mahastrotas. The dushti (vitiation) of this Strotas leads to Shwasa Roga.³

Udakavaha Strotas

The moola sthana of Udakavaha Strotas is Talu and Kloma. Dushti of this Strotas leads to shosha in Jihva, Talu, Oustha, kantha, Kloma and the person feels excessive thirst.³ Annavaha Strotas: The moola sthana of Annavaha Strotas are Aamashya and Vamparshava. The dushti of these strotas leads to decreased appetite, indigestion, and vomiting.⁴

Rasavaha Strotas: The moola sthana of Rasavaha Strotas is Hridaya and Dasha Dhamani.⁴ Shonitavaha Strotas: The moola sthana of Raktavaha Strotas is Yakrit and Pleeha.⁴ Mamsavaha Strotas: The moola sthana of Mamsavaha Strotas is Snayu and Twak.⁴

Medovaha Strotas: The moola sthana of Medovaha Strotas is Vrikka and Vapavahan.⁴ Asthivaha Strotas: The moola sthana of Asthivaha Strotas are Medo and Jaghna.⁴ Majjavaha Strotas: The moola sthana of Majjavaha Strotas is Asthi and Sandhi.⁴ Shukravaha Strotas: The moola sthana of Shukravaha Strotas are Vrishn and Shepha.⁴ Mutravaha Strotas: The moola sthana of Mutravaha Strotas is Basti and Vankshan.⁴ Purishavaha Strotas: The moola sthana of Purishavaha Strotas is Pakwashaya and Sthoola Guda⁵ Swedavaha Strotas: The moola sthana of Swedavaha Strotas is Medo and Loma⁵ the Synonyms of Strotas are Strot, Sira, Dhamani, Rasayani, Nadi, Pantha, Marga, Rasavahini, Nadi and Niket.⁵ The dushti of Strotas occurs due to dhatu virodhi Aahar and Vihar.⁷ Strotas Dushti Lakshana:

Excessive flow of Dhatu (Atipravritti)⁷, Stoppage in the flow of Dhatu (Dhatu Sangha)⁷, Altered function of the Dhatu (Dhatu Vimarga Gamana)⁷

Stroto Dushti Hetu:

Excessive work, wanning for dhatus', suppressing natural urges, ecessive exercise, over work these hetu lead to Pranavaha Strotas dushti.⁶ Ushan aahar vihar, Aama dosha, Bhaya, Madirapan (excessive), suppression of Trishna vega leads to Udakvaha Strotas Dush-ti.⁶ Guru, snigdha, Aahar vihar, eating too heavy meals, and excessive thinking leads to Rasavaha Strotas dushti.⁶ Vidahi Annapana, liquid meals, ushan meals, too much exposure to Sunlight and Wind leads to Raktavaha Strotas Dushti.⁶ Abhishyandi Ahar, heavy meals, sleeping after meals especially day time sleep(Diva Swap) leads to Mamsvaha Stroto Dush-ti.⁶ The hetu for the dushti of Medovaha Strotas are eating too much fatty food, not doing exercise, sleeping after meals, and drinking excessive varuni (alcohol).⁶ Eating habits and following those regimes which increase Vata dosha in our body, heavy exercises leads to dushti of Asthivaha Strotas.⁶ Majjavaha Strotas dushti occurs due to Virudha Anna sevan, Physical trauma .⁶ Shukravaha Strotas dushti occurs due to suppression of urges, atimaithuna, trauma due to Shastra, kshar, Agni in shukravahi Strotas.⁶ The hetu for Mutravaha Stroto dushti are suppression of the Mutra vega and drinking Udak while suppressing

the Mutra vega, any injury on Mutravahi strotas.⁷ Malavaha Stroto dushti hetu are the following: Vega sandharan, Atyashan, Ajeerna, Adyashan, Durbal Agni, Krishta. This hetu lead to Malavaha Stroto dushti.⁷ Swedavaha Stroto dushti is due to these hetu: Vyayama, Atisantapa, sheeta ushna karma sevnat, krodh, shoka, bhaya⁷

Dhatu Swaropaa: Strotas gain the colour of the Dhatu they carry within, they are round, long like climbers, plants.⁷

Chikitsa Sutra For Treating the Dushta Strotas:

If Pranvaha Stroto dushti is seen, the chikitsa should be done like that mentioned in Shwasa Roga.⁷ The Chikitsa for Udakavaha Stroto dushti should be like Trishna Roga nashak Chikitsa⁷ The Chikitsa for Annavaha Strotas vikriti should be like Aama dosha nashak.⁷ The Mutravaha Stroto dushti should be treated like Mutrakriccha Roga.⁷ In Malavaha Stroto dushti Aatisamashak Chikitsa should be done⁷ Swedavaha Stroto Dushti Chikitsa should be done like given in Jwara.⁷ In Rasavaha Stroto Dushti , Chikitsa is Langhana (fasting)¹¹ In Raktvaha Stroto Dushti Chikitsa is Virechana, Upvasa, Raktvistravana.¹⁰ In Mamsavaha Stroto Dushti Chikitsa is Shashtra, Kshar and Agnikarma.¹¹ Medovaha Stroto Dushti Chikitsa is Guru Aahar and Aptarpana, Takra Arishta, Brihatpanchmoola, Madhu, Aamlaki.⁹ As-thivaha Stroto Dushti Chikitsa is Panchakarma, Basti karma, Milk and Ghee should be given which is medicated with Tikta Aushadi.¹¹ Majjavaha Stroto Dushti Chikitsa is Madhura, Tikta Annaand Aushad, Maithun, Vyayam, Shudhi as per Uchit Kaala (Vasant – Vamana), (Sharad- Virechana)¹¹ Shukravaha Stroto Dushti cikitsa is same as that of Majjavaha Stroto Dushti.¹¹ Thus, in this Chapter thirteen types of strotas, their moola sthana, the dushti hetu, Chikitsa Sutra are being mentioned.⁸ This Chapter also briefs about the nature of a Purusha, it states that Purusha is Strotomaya (Strotas in the body are too many to be counted).⁸ “ Acharya Charaka says at the end of this chapter that, the one having complete knowledge of the body can treat the diseased one without any confusion”⁸.

DISCUSSION

Charaka Samhita a Kaya Chikitsa Pradhan Granth is one of the richest sources of knowledge with respect to Ayurved. There is a huge need to study, learn and reflect on the age-old teachings of revered Ayurvedic Scholars. There should be a regular exercise to study these Scriptures in all Institutions which provide Ayurvedic Studies also related allied fields. Charaka Samhita is said to be written by Acharya Agnivesha, it was later revised by Charaka and Dridbala.

CONCLUSION

This Retrospective study is a way to learn, view, and reflect on the teachings of Acharya Charaka, henceforth the fifth Chapter of Vimana Sthana is studied methodically in this article. The written work in the Scripture is analysed and thus, it is seen that how scientific and logical our age-old scriptures are, there is an immense need to work and cast light on Ayurvedic scriptures for the betterment of mankind. Ayurveda aims to nurture the health of a healthy person and cure the disease of a diseased one. This can be fulfilled by Dhatu Samya Kriya. It is said that Dosha, Dhatu, and Mala are the roots of the body, thus, if these Dosha, Dhatu, and Mala are in an equilibrated state the body is healthy and hale.

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